45 THE SHORTER

CATECHISM

Compoſed by the

REVEREND ASSEMBLY

OF

DIVINES

With the

PROOFS thereof

Out of the SCRIPTURES,
In Words at length.

VVhich are either ſome of the formerly Quoted Places, or others gathered from their other VVritings; All fitted, both for Brevity and Clearneſs, to this their Form of Sound Words.

For the benefit of Chriſtians in General, and of Youth, and Children in Underſtanding, in Particular; that they may with more Eaſe acquaint themſelves with the Truth according to the Scriptures, and with the Scriptures themſelves.

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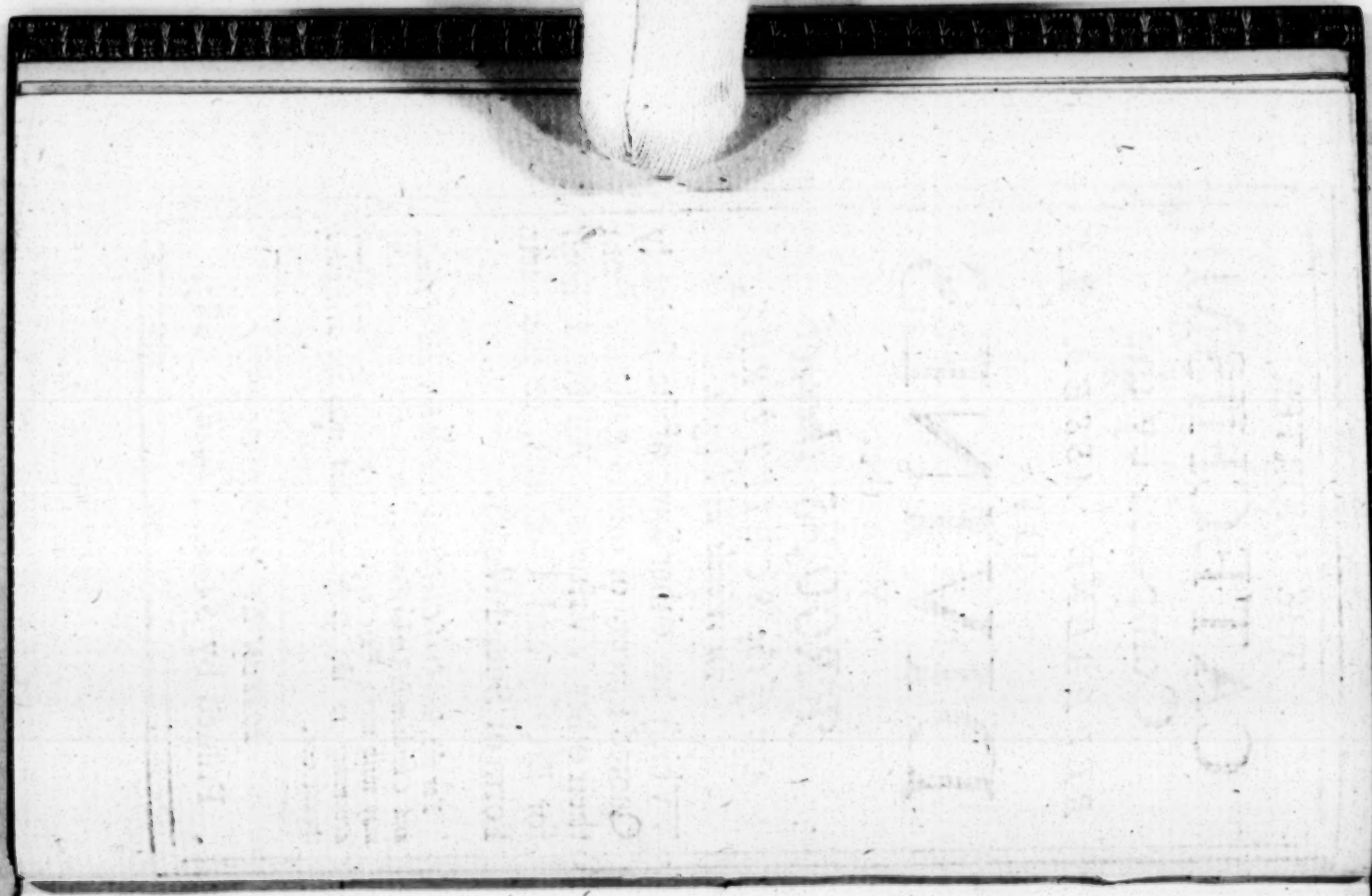

THE SHORTER

Catechiſm

Of the Reverend

ASSEMBLY OF DIVINES.

QUESTION.

WHat is the chief End of Man?

ANSWER.

Man's chief End is to glorifie God *a*, and to enjoy Him for ever *b*.

a 1 *Cor.* 10. 31. VVhether therefore you eat or drink, or whatſoever you do, do all to the glory of God. *b* *Pſal.* 73. 25. VVhom have I in Heaven but Thee? and there is none upon Earth that I deſire beſides Thee. 26. My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

Queſt. *What Rule hath God given to direct us how we may glorifie and enjoy Him?*

Anſ. The Word of God (which is contained in the Scriptures of the Old and New-Teſtament *c*) is the only Rule to direct us how we may glorifie *d*, and enjoy Him *e*.

c *Eph.* 2. 20. And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone. d 2 *Tim.* 3. 16. All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs. e 1 *Joh.* 1. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to *Believe* concerning God; and what *Duty* God requires of man.

2 *Tim.* 1. 13. Hold faſt the form of ſound VVords which thou haſt heard of me, in *Faith* and *Love*, which is in Chriſt Jeſus.

Q. *What is God?*

A. God is a Spirit *f*, Infinite *g*, Eternal *h*, Unchangeable *i*, in his Being *k*, Wiſdom *l*, Power, Holineſs *m*, Juſtice, Goodneſs,

Goodneſs, and Truth *n*.

f *Joh.* 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth. g *Job*, 11. 7. Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? h *Pſal.* 90. 2. —— From Everlaſting to Everlaſting thou art God. i *Jam.* 1. 17. —— The Father of lights, with whom is no Variableneſs, neither ſhadow of turning. k *Exod.* 3. 14. And God ſaid unto *Moſes*, *I AM THAT I AM*: And He ſaid, Thus ſhalt thou ſay unto the children of Iſrael, *I AM* hath ſent me unto you. l *Pſal.* 147. 5. Great is our Lord, and of great power: His Underſtanding is Infinite. m *Rev.* 4. 8. —— Holy, holy, holy, Lord God Almighty, which was and is, and is to come. n *Exod*, 34. 6, 7. —— The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth, Keeping mercy for thouſands, forgiving Iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty.

Q. *Are there more Gods than one?* 5

A. There is but One onely *o*, the Living and True God *p*.

o *Deut.* 6. 4. Hear O Iſrael, the Lord our God is One Lord. p *Jer.* 10. 10. But the Lord He is the True God, He is the Living God, and an Everlaſting King.

Q. *How many Perſons are there in the Godhead?*

A. There are Three Perſons in the Godhead; the Father, the Son, and the

Holy Ghoſt *q*: and theſe Three are One God, the ſame in Subſtance, Equal in Power and Glory *r*.

q *Mat.* 28. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. r 1 *Joh.* 5. 7. For there are Three that bear record in Heaven; the Father, the Word, and the Holy Ghoſt: and theſe Three are One.

Q. *What are the Decrees of God?*

A. The Decrees of God are his eternal Purpoſe, according to the Counſel of his own Will, whereby for his own Glory, He hath Fore-Ordained whatſoever comes to paſs.

Eph. 1. 11, 12. ——— Being predeſtinated according to the Purpoſe of him who worketh all things after the Counſel of his own VVill; That we ſhould be to the Praiſe of his Glory.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation ſ, and Providence *t*.

ſ *Rev.* 4. 11. ——— Thou haſt created all things, and for thy pleaſure they are, and were created.

t *Dan.* 4. 35. ——— He doth according to His Will in the Army of Heaven, and among the Inhabitants of the Earth.

Q. *What*

Q. *What is the Work of Creation?*

A. The Work of Creation, is God's making all Things *u* of Nothing, by the Word of his Power *w*, in the ſpace of ſix days, and all very good *x*.

u *Gen.* 1. 1. In the Beginning God created the Heaven and the Earth. w *Heb.* 11. 3. Through Faith we underſtand that the Worlds were framed by the Word of God, ſo that things which are ſeen, were not made of things that do appear. x *Gen* 1. 31. And God ſaw every thing that he had made, and behold it was very good; and the evening and the morning were the Sixth day.

Q. *How did God create Man?* 10

A. God created Man Male and Female, after his own Image *y*, in Knowledge, Righteouſneſs, and Holineſs *z*, with Dominion over the Creatures *a*.

y *Gen.* 1. 27. So God created man in his Own Image, in the Image of God created He him, Male and Female created He them. z *Col.* 3. 10. And have put on the new man, which is renewed in Knowledge, after the image of *Him* that created him. *Eph.* 4. 24. That ye put on that new man, which after God is created in Righteouſneſs and true Holineſs.

a *Gen.* 1. 28. And God bleſſed them, and God ſaid unto them, Be fruitful & multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowl of the *Air*, and over every living thing that moveth upon the Earth.

Q. *What are God's Works of Providence?*

A. God's Works of Providence, are his moſt Holy *b*, Wiſe *c*, and Powerful *d* Preſerving and Governing all his Creatures, and all their Actions *e*.

b *P.* 145. 17. The Lord is righteous in all his ways, & Holy in all his Works. c *Iſa.* 28. 29. This alſo cometh forth from the Lord of Hoſts, which is wonderful in Counſel, and Excellent in working. d *Heb.* 1. 3. —— Upholding all things by the Word of his Power. e *Pſal.* 103. 19. —— His Kingdom ruleth over all. *Mat.* 10. 29. Are not two Sparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.

Q. *What ſpecial Act of Providence did God exerciſe towards Man in the Eſtate wherein he was created?*

A. When God had created Man, He entred into a Covenant of Life with him, upon condition of perfect Obedience *f*; Forbidding him to eat of of the Tree of the knowledge of Good and Evil, upon pain of Death *g*.

f *Gal.* 3. 12. The Law is not of Faith: but the man that doth them, ſhall live in them.

g *Gen.* 2. 17. But of the Tree of the knowledge of Good and Evil, thou ſhalt not eat of it: for in the day that

that thou eateſt thereof, thou ſhalt ſurely die.

Q. *Did our Firſt Parents continue in the Eſtate wherein they were created?*

A. Our Firſt Parents being left to the Freedom of their own Will, fell from the Eſtate wherein they were created, by ſinning againſt God.

Eccleſ. 7. 29. —— God hath made man upright; but they have ſought out many Inventions.

Q. *What is Sin?*

A. Sin is any want of Conformity unto, or Tranſgreſſion of the Law of God.

1 *Joh.* 3. 4. Whoſoever committeth Sin, tranſgreſſeth alſo the Law: for Sin is the Tranſgreſſion of the Law.

Q. *What was the Sin whereby our Firſt Parents fell from the Eſtate wherein they were created?* 15

A. The Sin whereby our Firſt Parents fell from the Eſtate wherein they were created, was their eating the Forbidden Fruit.

Gen. 3. 6, 7, 8. And when the Woman ſaw that the Tree was good for food and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her Husband with her, and he did eat: And the

the eyes of them both were opened, and they knew that they were naked. —— And *Adam* and his Wife hid themſelves from the Preſence of the Lord God amongſt the trees of the garden.

Q. *Did all Mankind Fall in* Adam's *Firſt Tranſgreſſion?*

A. The Covenant being made with *Adam* not onely for himſelf, but for his Poſterity *h*, all Mankind, deſcending from him by ordinary generation, ſinned in him, and fell with him in his Firſt Tranſgreſſion *i*.

h *Gen.* 1. 28. And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the Earth. *Gen.* 2. 16, 17. And the Lord God commanded the Man, ſaying, Of every tree of the garden thou may'ſt freely eat: But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

i *Rom.* 5. 18. —— By the offence of One, Judgement came upon all men to Condemnation.

Q. *Into what Eſtate did the Fall bring Mankind?*

A. The Fall brought Mankind into an Eſtate of Sin and Miſery.

Rom. 5 12. By one man Sin entered into the World, and Death by Sin: and ſo Death paſſed upon all men, for that all have ſinned.

Q. *Wherein*

Q. *Wherein conſiſts the Sinfulneſs of that Eſtate whereinto Man fell?*

A. The Sinfullneſs of that Eſtate whereinto Man fell, conſiſts in the Guilt of *Adam*'s firſt Sin *k*, the Want of Original Righteouſneſs *l*, and the Corruption of his whole Nature, which is commonly called *Original Sin m*; together with all Actual Tranſgreſſions which proceed from it *n*.

k *Rom.* 5. 19. By One man's Diſobedience many were made Sinners. l *Rom.* 3. 10. There is none righteous, no, not one. m *Eph.* 2. 1. You hath He quickened who were dead in treſpaſſes and ſins. *Pſal.* 51. 5. Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me. n *Mat.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies: Theſe are the things which defile a man.

Q. *What is the Miſery of that Eſtate whereinto Man fell?*

A. All Mankind by their Fall, loſt Communion with God *o*, are under His Wrath and Curſe *p*, and ſo made liable to all miſeries in this Life, to Death it ſelf, and to the pains of Hell for ever *q*.

o *Gen.* 3. 8, 24. —— *Adam* and his wife hid themſelves from the Preſence of the Lord God, among th-

the trees of the garden. So He drove out the man.

p *Eph.* 2. 3. ——— And were by nature the children of Wrath, even as others. *Gal.* 3. 10. —— Curſed is every one that continueth not in all things which are written in the book of the Law, to do them.

q *Rom.* 6. 23. The wages of ſin is death. *Mat.* 25. 41. Then ſhall He ſay alſo unto them on the left hand, Depart from me, ye curſed, into Everlaſting fire, prepared for the devil and his angels.

20 Q. *Did God leave all Mankind to periſh in the Eſtate of Sin and Miſery?*

A. God having out of his meer good Pleaſure, from all Eternity, Elected ſome to everlaſting Life *r*, did enter into a Covenant of Grace, to deliver them out of the eſtate of Sin and Miſery, and to bring them into an eſtate of Salvation by a Redeemer *ſ*.

r *Eph.* 1. 4. According as He hath choſen us in Him, before the foundation of the world. ſ *Rom.* 3. 21, 22. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets: Even the righteouſneſs of God, which is of faith by Jeſus Chriſt, unto all, and upon all them that believe.

Q. *Who is the Redeemer of God's Elect?*

A. The onely Redeemer of God's Elect, is the Lord Jeſus Chriſt *t*, who being the Eternal Son of God, became Man *u*, and

and ſo was, and continueth to be God and Man, in two diſtinct Natures, and one Perſon *w*, for ever *x*.

t 1 *Tim.* 2. 5. For there is one *God*, and one Mediator between *God* and men, the Man Chriſt Jeſus. u *Joh.* 1. 14. And the Word was made fleſh, and dwelt among us. w *Rom.* 9. 5. Whoſe are the Fathers, and of whom, as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever. x *Heb* 7. 24. But this Man, becauſe he continueth ever, hath an unchangeable Prieſthood.

Q. *How did Chriſt, being the Son of God, become Man?*

A. Chriſt the Son of God became Man, by taking to himſelf a true Body *y*, and a reaſonable Soul *z*, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin *Mary*, and born of her *a*, yet without Sin *b*.

y *Heb.* 2. 14. Foraſmuch then as the children are partakers of fleſh and blood, He alſo himſelf likewiſe took part of the ſame. z *Mat.* 26. 38. Then ſaith He unto them, My Soul is exceeding ſorrowful, even unto death. a *Luk.* 1. 31, 35. Behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. ---- The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee. b *Heb.* 7. 26. Such an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners.

Q. *What*

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the Office of a Prophet *c*, of a Priest *d*, and of a King *e*, both in his estate of Humiliation and Exaltation.

c *Act.* 3. 22. *Moses* truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall you hear in all things, whatsoever he shall say unto you. d *Heb.* 5, 6. —— Thou art a Priest for ever after the Order of *Melchizedec.* e *Psal.* 2. 6. Yet have I set my King upon my holy hill of *Zion.*

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us *f*, by his Word *g*, and Spirit *h*, the Will of God for our Salvation.

f *Joh.* 1. 18. No man hath seen God at any time the onely begotten Son, which is in the bosome of the Father, He hath declared Him. g *Joh.* 20. 31. These things are written, that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have Life through his Name. h 14. 26. the Comforter, which is the Holy Spirit, whom the Father will send in my Name, He shall teach you all things.

Q. *How doth Christ execute the Office of a Priest?* A. Christ

A. Christ executeth the Office of a Priest, in his once offering up of Himself a Sacrifice to satisfie Divine Justice *i*, and reconcile us to God *k*; and in making continual Intercession for us *l*.

i *Heb.* 9. 28. Christ was once offered to bear the sins of many. k *Heb.* 2. 17. In all things it behooved him to be made like unto his brethren, that He might be a merciful and faithful High Priest, in things pertaining to God, to make Reconciliation for the sins of the people. l *Heb.* 7. 25. He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself *m*, in ruling and defending us *n*, and in restraining and conquering all His and our Enemies *o*.

m *Psal.* 110. 3. Thy people shall be willing in the day of thy Power. n *Isai.* 33. 22. The LORD is our Judge, the LORD is our Law-giver, the LORD is our King, He will save us. o 1 *Cor.* 15. 25. For he must reign till he hath put all Enemies under his feet.

Q. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his

his being born, and that in a low condition *p*, made under the Law *q* and undergoing the miſeries of this life *r*, the Wrath of God *ſ*, and the curſed Death of the Croſs *t*, in being buried, and continuing under the power of Death for a time *u*.

p *Luk.* 2. 7. And ſhe brought forth her firſt-born Son, and wrapped him in ſwadling clothes, and laid him in a manger. q *Gal.* 4. 4. —— God ſent forth his Son made of a Woman, made under the Law.

r *Iſai.* 53. 3. He is deſpiſed and rejected of men, a man of Sorrows, and acquainted with grief.

ſ *Mat.* 27. 46. And about the ninth hour Jeſus cryed with a loud voice, —— My God, my God, why haſt thou forſaken me? t *Phil.* 2. 8. —— He humbled himſelf, and became obedient unto death, even the death of the Croſs. u *Mat.* 12. 7. As *Jonas* was three days and three nights in the whale's belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

Q. Wherein conſiſts Chriſt's Exaltation?

A. Chriſt's Exaltation conſiſteth in his riſing again from the dead on the third day *w*, in aſcending up into Heaven, and ſitting at the right hand of God the Father *x*, and in coming to Judge the World at the laſt Day *y*.

w 1 *Cor.* 15. 4. And that he was buried, and that he roſe again the third day, according to the Scriptures. x *Mark*, 16. 19. So then after the Lord had

had ſpoken unto them, He was received up into Heaven, and ſate on the right hand of God. y *Act.* 17. 31. He hath appointed a Day in the which he will judge the world in righteouſneſs, by that Man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Q. How are we made partakers of the Redemption purchaſed by Chriſt?

A. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual Application of it to us *z*, by his Holy Spirit *a*.

z *Joh.* 1. 12. As many as received him, to them gave he power to become the Sons of God. a *Tit.* 3. 5, 6. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

Q. How doth the Spirit apply to us the Redemption purchaſed by Chriſt? 30

A. The Spirit applyeth unto us the Redemption purchaſed by Chriſt, by working Faith in us *b*, and thereby uniting us to Chriſt in our effectual Calling *c*.

b *Eph.* 2. 8. By grace are you ſaved through Faith, and that not of your ſelves: it is the gift of God.

c *Eph.* 3. 17. That Chriſt may dwell in your hearts by Faith. *1 Cor.* 1. 9. God is faithful, by whom you

were Called unto the Fellowſhip of his Son Jeſus Chriſt our Lord.

Q. What is Effectual Calling?

A. Effectual Calling is the Work of God's Spirit *d*, whereby convincing us of our ſin and miſery *e*, enlightening our minds in the knowledge of Chriſt *f*, and renewing our wills *g*, He doth perſwade and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel *h*.

d 2 *Tim.* 1. 9. Who hath ſaved us, and called us with an holy Calling. e *Act.* 2. 37. Now when they heard this, they were pricked in their heart, and ſaid unto *Peter*, and to the reſt of the Apoſtles, Men & brethren, what ſhall we do? f *Act.* 26. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God. g *Ezek.* 36. 26. —— I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. h *Joh.* 6. 44, 45. No man can come to me, except the Father, which hath ſent me, draw him: —— Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Q. What Benefits do they that are effectually called, partake of in this life?

A. They that are effectually called, do in this life partake of Juſtification, *i* Adoption *k*, Sanctification, and the ſeveral

veral Benefits which in this life do either accompany, or flow from them *l*.

i *Rom.* 8. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. k *Eph.* 1. 5. Having predestinated us to the Adoption of children by Jesus Christ, unto himself.

l 1 *Cor.* 1. 30. Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

Q. *What is Justification?*

A. Justification is an Act of God's free grace, wherein he pardoneth all our Sins *m*, and accepteth us as righteous in his sight *n*, onely for the Righteousness of Christ imputed to us *o*, and received by Faith alone *p*.

m *Eph.* 1. 7. In whom we have redemption throw his blood, the forgiveness of sins, according to the riches of his grace. n 2 *Cor.* 5. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

o *Rom.* 5. 19. As by one man's disobedience many were made sinners: so by the obedience of one, shall many be made righteous. p *Gal.* 2. 16. Knowing that a man is not justified by the works of the Law, but by the Faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.

Q. *What is Adoption?*

 A. Adoption

Q. *What is Adoption?*

A. Adoption is an Act of God's free grace *q*, whereby we are received into the number, and have right to all the priviledges of the Sons of God *r*.

q 1 *Joh.* 3. 1. Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God! *r Joh.* 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. *Rom* 8. 17. And if Children, then Heirs, heirs of God, and joynt-heirs with Chriſt.

Q. *What is Sanctification?*

35

A. Sanctification is the Work of God's free grace *ſ*, whereby we are renewed in the whole man, after the Image of God *t*, and are enabled more & more to die unto Sin, and live unto righteouſneſs *u*.

ſ 2 *Theſ.* 2. 13. —— God hath from the beginning, choſen you to Salvation, through Sanctification of the Spirit. *t Eph.* 4. 24. And that ye put on the new man, which after God is created in righteouſneſs and true holineſs. *u Rom.* 8. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

Q. *What are the Benefits which in this life do either accompany or flow from Juſtification,*

Justification, Adoption, & Sanctification?

A. The Benefits which in this life do either accompany or flow from justification, adoption, and sanctification, are Assurance of God's love, Peace of conscience, Joy in the Holy Ghost *w*, Increase of grace *x*, and Perseverance therein unto the end *y*.

w *Rom.* 5. 1, 2, 5. Being justified by faith, we have Peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and Rejoyce in hope of the glory of God. And hope maketh not ashamed, because the Love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. *x* *Prov.* 4. 18. The path of the just is as the shining light, which shineth more and more unto the perfect day.

y 1 *Joh.* 5. 13. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have Eternal life.

Q. What Benefits do Believers receive from Christ at their Death?

A. The Souls of Believers are at their Death made perfect in holiness *z*, and do immediately pass into glory *a*; and their Bodies, being still united to Christ *b*, do rest in their graves *c*, till the Resurrection *d*.

z *Heb.* 12. 23. —— And to the Spirits of juſt men made perfect. a *Phil.* 1. 23. —— Having a deſire to depart, and to be with Chriſt. *b* 1 *Theſ.* 4. 14. —— Them alſo which ſleep in Jeſus, will God bring with him. c *Iſa* 57. 2. He ſhall enter into peace: they ſhall reſt in their beds, each one walking in their uprightneſs. d *Job*, 19. 26. And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.

Q *What Benefits do Believers receive from Chriſt at the Reſurrection?*

A. At the Reſurrection, Believers being raiſed up in Glory *e*, ſhall be openly acknowledged and acquitted in the day of Judgement *f*, and made perfectly bleſſed in full enjoying of God *g*, to all Eternity *h*.

e 1 *Cor.* 15. 43. It is ſown in diſhonour, it is raiſed in glory. f *Mat.* 10. 32. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. *g* 1 *Joh.* 3. 2. —— When he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is. *h* 1 *Theſ.* 4. 17. —— And ſo ſhall we ever be with the Lord.

Q. *What is the* Duty *which God requires of man?*

A. The

A. The *Duty* which God requires of man, is Obedience to his revealed Will.

Micah, 6. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

Q. *What did God at firſt reveal unto man for the Rule of his Obedience?* 40

A. The Rule which God at firſt revealed to man for his Obedience, was the Moral Law.

Rom. 2. 14, 15. For when the Gentiles which have not the Law, do by nature the things contained in the Law: theſe having not the Law, are a Law unto themſelves: which ſhew the work of the Law written in their hearts.

Q. *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the Ten Commandments.

Deut. 10. 4. And He wrote on the tables according to the firſt writing, the Ten Commandments.

Mat. 19. 17. —— If thou wilt enter into life keep the Commandments.

Q. *What is the Sum of the Ten Commandments?*

A. The Sum of the Ten Commandments is, To love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind; and our Neighbour as our ſelves.

Mat. 22. 37 ---- 40. Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great Commandment. And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf. On theſe two Commandments hang all the Law and the Prophets.

Q. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in theſe words, *I am the LORD thy God, which have brought thee out of the Land of* Egypt, *out of the houſe of Bondage.* Exod. 20. 2.

Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, That becauſe God is the LORD, and Our God & Redeemer, therefore we are bound to keep all His Commandments *i.*

i *Deut.*

i *Deut.* 11. 1. Thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments alway. *Luke*, 1. 74, 75. —— That we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life.

Q. VVhat is the firſt Commandment?

A. The firſt Commandment is, *Thou ſhalt have no other Gods before me.*

Q. VVhat is Required in the firſt Commandment?

A. The firſt Commandment requireth us to know *k*, and acknowledge God to be the onely true God, and our God *l*, & to worſhip & glorify him accordingly *m*. 45

k 1 *Chron.* 28. 9. And thou *Solomon* my ſon, Know thou the God of thy father. *l* *Deut.* 26. 17. Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his judgements, and to hearken unto his voice.

m *Mat.* 4. 10. —— Thou ſhalt worſhip the Lord thy God, and Him onely ſhalt thou ſerve.

Q. VVhat is Forbidden in the firſt Commandment?

A. The firſt Commandment Forbiddeth the denying *n*, or not worſhipping and glorifying the true God as God *o*, and

and our God *p*; and the giving that worſhip and glory to any other, which is due to Him alone *q*.

n *Pſ.* 14. 1. The fool hath ſaid in his heart, There is no God. o *Rom.* 1. 20, 21. —— So that they are without excuſe. Becauſe that when they knew God, they glorified him not as God. p *Pſ.* 81. 11. But my people would not hearken to my voice: and Iſrael would none of me. q *Rom.* 1. 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creatnre more than the Creator, who is bleſſed for ever.

Q. What are we eſpecially taught by theſe words (before me) *in the firſt Commandment?*

A. Theſe words [*before me*] in the firſt Commandment teach us, that God, who ſeeth all things, taketh notice of, & is much diſpleaſed with the Sin of having any other God.

Pſ. 44. 20, 21. If we have forgotten the Name of our God, or ſtretched out our hands to a ſtrange god: Shall not God ſearch this out?

Q. Which is the ſecond Commandment?

A. The ſecond Commandment is, *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in heaven*

heaven above, or that is in the earth beneath, or that is in the water under the earth: thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that haie me; and ſhewing mercy unto thouſands of them that love me, and keep my commandments.

Q. *What is Required in the ſecond Commandment?* 59

A. The ſecond Commandment requireth the receiving, obſerving *r*, and keeping pure and entire all ſuch religious Worſhip and Ordinances, as God hath Appointed in his Word *ſ*.

r *Deut.* 32. 46. --- Set your hearts unto all the words which I teſtifie among you this day, which ye ſhall command your children to obſerve to do all the words of this Law. *Mat.* 28. 20. Teaching them to obſerve all things whatſoever I have commanded you. ſ *Deut.* 12. 32. What thing ſoever I command you, obſerve to do it: Thou ſhalt not adde thereto, nor diminiſh from it.

Q. *What is Forbidden in the ſecond Commandment?*

A. The

A. The ſecond Commandment forbiddeth the worſhipping of God by Images *t*, or any other way not appointed in his Word *u*.

t *Deut.* 4. 15, 16. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of Similitude on the day that the LORD ſpake unto you in Horeb, out of the midſt of the fire) Leſt ye corrupt *your ſelves*, and make you a graven Image. u *Col.* 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind.

Q. *What are the Reaſons annexed to the ſecond Commandment?*

A. The Reaſons annexed to the ſecond Commandment, are God's Soveraignty over us *w*, his Propriety in us *x*, and the Zeal He hath to his Own Worſhip *y*.

w *Pſ.* 95. 2, 3. Let us come before his preſence with thanksgiving: and make a joyfull noiſe unto him with pſalms. For the Lord is a great God: and a great King above all gods. x *Pſ.* 45. 11. --- He is thy Lord, and worſhip thou Him. y *Exod.* 34. 14. Thou ſhalt worſhip no other god: for the Lord, whoſe name is Jealous, is a jealous God.

Q. *Which is the third Commandment?*

A. The third Commandment is, *Thou*

ſhalt

ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs, that taketh His Name in vain.

Q. *What is Required in the third Commandment?*

A. The third Commandment requireth the holy and reverent Uſe of God's Names *z*, Titles, Attributes *a*, Ordinances *b*, Word *c*, and Works *d*.

z Pſ. 29. 2. Give unto the Lord the glory due unto his Name. a *Rev.* 15. 3, 4. — Great and marvellous are thy Works, Lord God Almighty, juſt & true are thy Ways, thou King of Saints. Who ſhall not fear thee, O Lord, and glorifie thy Name?

b *Eccleſ.* 5. 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools. c *Pſal.* 138. 2. I will worſhip towards thy holy Temple, and praiſe thy Name, for thy loving kindneſs and for thy truth: For thou haſt magnified thy Word above all thy Name.

d *Job*, 36. 24. Remember that thou magnifie his Work which men behold.

Q. *What is Forbidden in the third Commandment?* 55

A. The third Commandment Forbiddeth all prophaning, or abuſing of any thing whereby God maketh Himſelf known *e*.

e *Mal.*

e *Mal.* 2. 2. If you will not hear, and if you will not lay it to heart, to give glory unto my Name, ſaith the Lord of hoſts, I will even ſend a Curſe upon you, and will curſe your Bleſſings.

Q. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Commandment is, That however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape His righteous Judgements.

Deut. 28. 58, 59. If thou wilt not obſerve to do all the words of this law, -- that thou may'ſt fear this glorious and fearful Name, THE LORD THY GOD; then the Lord will make thy plagues wonderful.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, *Remember the Sabbath Day, to keep it holy. Six days ſhalt thou labour, and do all thy work; but the Seventh Day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: For in ſix days the Lord made heaven and earth, the ſea, and all that in them*

is,

is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, & hallowed it.

Q. *What is Required in the fourth Commandment?*

A. The fourth Commandment Requireth the keeping holy to God such set Times as He hath appointed in his Word, expresly one whole day in Seven, to be a holy Sabbath unto Himself.

Levit. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the LORD. *Deut.* 5. 12. Keep the Sabbath Day to sanctifie it, as the Lord thy God hath commanded thee.

Q. *Which day of the Seven hath God Appointed to be the weekly Sabbath?*

A. From the beginning of the World, to the Resurrection of Christ, God Appointed the Seventh day of the week to be the weekly Sabbath *f*, and the First day of the week ever since, to continue to the end of the World, which is the Christian Sabbath *g*.

f *Gen.* 2. 3. And God blessed the Seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made. g *Act.* 20. 7. And upon the First day of the week, when the disciples

diſciples came together to break bread, *Paul* preached unto them. g *Rev.* 1. 10. I was in the ſpirit on the Lord's Day.

60 Q. *How is the Sabbath to be ſanctified?*

A. The Sabbath is to be ſanctified by an holy Reſting all that Day, even from ſuch worldly employments and recreations as are lawful on other days *h*; and ſpending the whole time in publick and private Exerciſes of God's Worſhip *i*; except ſo much as is to be taken up in the works of Neceſſity, and Mercy *k*.

h *Levit.* 23. 3. Six days ſhall work be done, but the Seventh day is the Sabbath of Reſt, an holy Convocation: ye ſhall do no work therein. i *Pſ.* 92. 1, 2. A Pſalm or Song for the Sabbath-day. It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O moſt High: to ſhew forth thy loving kindneſs in the morning: and thy faithfulneſs every night. k *Mat.* 12. 11, 12. —— What man ſhall there be among you, that ſhall have one ſheep: and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and liſt it out? How much then is a man better than a ſheep? wherefore it is lawful to do well on the Sabbath-days.

Q. *What is Forbidden in the fourth Commandment?*

A. The fourth Commandment Forbiddeth the Omiſſion, or careleſs performance

mance of the Duties required *l*; and the Prophaning the Day by Idleneſs, or doing that which is in it ſelf ſinful *m*, or by Unneceſſary thoughts, words, or works, about worldly Employments or Recreations *n*.

l *Mal.* 1. 13. Ye ſaid alſo, Behold, what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of hoſts, and ye brought that which was torn, and the lame, & the ſick; thus ye brought an offering: Should I accept this of your hand, ſaith the Lord? m *Ezek.* 23. 38. —— They have defiled my Sanctuary in the ſame day, and profaned my Sabbaths. n *Iſa.* 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleaſure upon my holy Day, and call the Sabbath a delight, the holy of the Lord honourable, & ſhalt honour him, not doing thy own ways, nor finding thy own pleaſure, nor ſpeaking thy own words.

Q. *What are the Reaſons annexed to the fourth Commandment?*

A. The Reaſons annexed to the fourth Commandment are, God's allowing us Six days of the week for our own employments *o*, His challenging a ſpecial propriety in the Seventh *p*, His Own Example *q*, and his bleſſing the Sabbath-day *r*.

o *Exod.* 31. 15, 16. Six days may work be done; but in the ſeventh is the ſabbath of reſt. --- Wherefore the children of Iſrael ſhall keep the ſabbath.

p *Levit.* 23. 3. — Ye ſhall do no work therein; it is the ſabbath of the Lord in all your dwellings. q *Exod.* 31. 17. It is a ſign between me and the children of Iſrael for ever: For in ſix days the Lord made heaven and earth, and on the ſeventh day He reſted, and was refreſhed. r *Gen.* 2. 3. And God bleſſed the ſeventh day, and ſanctified it.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy Father and thy Mother: that thy days may be long upon the land, which the Lord thy God giveth thee.*

Q *What is Required in the fifth Commandment?*

A. The fifth Commandment Requireth the preſerving the Honour, and performing the Duties belonging to every one in their ſeveral places and relations, as Superiors *ſ*, Inferiors *t*, or Equals *u*.

ſ *Eph.* 5. 21, 22. Submitting your ſelves one to another in the fear of God. Wives, ſubmit your ſelves unto your own husbands, as nnto the Lord. *C.* 6. 1, 5. Children, obey your parents in the Lord. Servants, be obedient to them that are your maſters according to the fleſh. t *Rom.* 13. 1. Let every ſoul be ſubject unto the higher power. *Eph.* 6. 9. And ye maſters, do the ſame things unto them, forbearing threatening, knowing that your Maſter alſo is in heaven. u *Rom.* 12. 10. Be kindly affectioned one to

to another with brotherly love, in honour preferring one another.

Q. VVhat is Forbidden in the fifth Commandment? 65

A. The fifth Commandment Forbiddeth the Neglecting, or doing any thing againſt the Honour & Duty which belongeth to every one in their ſeveral places and relations.

* *Rom.* 13. 7, 8. Render therefore unto all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. Ow no man any thing, but to love one another.

Q. What is the Reaſon annexed to the fifth Commandment?

A. The Reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve for God's glory, and their own good) to all ſuch as keep this Commandment.

Eph. 6. 2, 3. Honour thy father and thy mother (which is the firſt commandment with promiſe) That it may be well with thee, and thou may'ſt live long on the earth.

Q. Which is the ſixth Commandment?

A. The ſixth Commandment is,

Thou ſhalt not kill.

Q. *What is Required in the ſixth Commandment?*

A. The ſixth Commandment Requireth all lawful endeavours to preſerve our own Life *w*, and the Life of others *x*.

w *Eph.* 5. 28, 29. So ought men to love their wives as their own bodies --- For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it.

x *Pſ.* 82. 3, 4. Defend the poor and fatherleſs --- Deliver the poor and needy. *Job*, 29. 13. The bleſſing of him that was ready to periſh came upon me.

Q. *What is Forbidden in the ſixth Commandment?*

A. The ſixth Commandment Forbiddeth the taking away of our own Life *y*, or the Life of our neighbour unjuſtly *z*; and whatſoever tendeth thereunto *a*.

y *Act.* 16. 28. *Paul* cryed with a loud voice, ſaying, Do thy ſelf no harm. z *Gen.* 9. 6. Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed.

a *Prov.* 24. 11, 12. If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain: If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart, conſider it?

Q. *Which is the ſeventh Commandment?*

70

A. The ſeventh Commandment is, *Thou ſhalt not commit Adultery.*

Q. *what*

Q. VVhat is Required in the ſeventh Commandment?

A. The ſeventh Commandment Requireth the preſervation of our own *b*, & our neighbour's Chaſtity *c*, in heart *d*, ſpeech *e*, and behaviour *f*.

b 1 *Theſ.* 4. 4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour. *c* *Eph.* 5. 11, 12. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. For it is a ſhame even to ſpeake of thoſe things which are done of them in ſecret. *d* 2 *Tim.* 2. 22. Flee alſo youthful luſts: but follow righteouſneſs, faith, charity. *e* *Coloſ.* 4. 6. Let your ſpeech be always with grace, ſeaſoned with ſalt. *f* 1 *Pet.* 3. 2. While they behold your chaſt converſation coupled with fear.

Q. VVhat is Forbidden in the ſeventh Commandment?

A. The ſeventh Commandment Forbiddeth all Unchaſt thoughts *g*, words *h*, and actions *i*.

g *Mat.* 5. 28. —— Whoſoever looketh on a woman, to luſt after her, hath committed adultery with her already in his heart. *h* *Eph.* 5. 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient. *i* *V.* 3. Fornication, and all uncleanneſs, let it not be once named amongſt you.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, *Thou ſhalt not ſteal.*

Q. VVhat is Required in the eighth Commandment?

A. The eighth Commandment Requireth the lawful procuring and furthering the wealth and outward Eſtate of our ſelves *k*, and others *l*.

k *Rom.* 12. 17. --- provide things honeſt in the ſight of all men. *Prov.* 27. 23. Be thou diligent to know the ſtate of thy flocks, and look well to thy herds. l *Levit.* 25. 35. If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him. *Phil.* 2. 4. Look not every man on his own things, but every man alſo on the things of others.

75 *Q. VVhat is Forbidden in the eighth Commandment?*

A. The eighth Commandment Forbiddeth whatſoever doth, or may unjuſtly hinder our own *m*, or our neighbour's wealth and outward Eſtate *n*.

m 1 *Tim.* 5. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel. *Prov.* 28. 19. -- He that followeth after vain perſons, ſhall have poverty enough. n *Prov.* 21. 6. The getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death. *Job*, 20. 19, 20. Becauſe

cauſe he hath oppreſſed, and hath forſaken the poor, becauſe he hath violently taken away an houſe which he builded not: Surely he ſhall not feel quietneſs in his belly.

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, *Thou ſhalt not bear Falſe Witneſs againſt thy neighbour.*

Q. *What is Required in the ninth Commandment?*

A. The ninth Commandment Requireth the maintaining and promoting of Truth between man and man *o*, & of our own *p*, & our neighbour's good Name *q*, eſpecially in Witneſs-bearing *r*.

o *Zech.* 8. 16. —— Speak ye every man the truth to his neighbour. *p* 1 *Pet.* 3. 16. Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt. *Act.* 25. 10. Then ſaid *Paul*, I ſtand at *Ceſar*'s judgement ſeat, where I ought to be judged: to the *Jews* have I done no wrong. *q* 3 *Joh.* 12. *Demetrius* hath a good report of all men, and of the truth it ſelf; yea, and we alſo bear record. r *Prov.* 14. 5, 25. A faithful Witneſs will not lie: a true Witneſs delivereth ſouls.

Q. *What is Forbidden in the ninth Commandment?*

A. The ninth Commandment Forbiddeth whatſoever is prejudicial to Truth *ſ*, or injurious to our own *t*, or our neighbour's good Name *u*.

ſ *Rom.* 3. 13. --- With their tongue they have uſed deceit. t *Job*, 27. 5. God forbid that *I* ſhould juſtifie you: till *I* die, *I* will not remove my integrity from me. u *Pſal.* 15. 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbour's.*

Q. *What is Required in the tenth*
80 *Commandment?*

A. The tenth Commandment Requireth full Contentment with our own condition *w*, with a right and charitable frame of ſpirit towards our Neighbour, and all that is his *x*.

w *Heb.* 13. 5. Let your converſation be without Covetouſneſs: and be content with ſuch things as you have. x *Rom.* 12. 15. Rejoyce with them that doe

do rejoyce, and weep with them that weep. 1 *Cor.* 13. 4, 5, 6. Charity ſuffereth long, and is kind: charity envyeth not: charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth.

Q. *What is Forbidden in the tenth Commandment?*

A. The tenth Commandment Forbiddeth all Diſcontentment with our own eſtate *y*, envying or grieving at the good of our neighbour *z*, and all inordinate motions and affections to any thing that is his *a*.

y 1 Cor. 10. 10. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. *z* *Gal.* 5. 26. Let us not be deſirous of vain glory, provoking one another, envying one another. *a* *Col.* 3. 5. Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man ſince the Fall, is able in this life perfectly to keep the Commandments of God *b*, but daily doth break them in thought *c*, word *d*, and deed *e*.

b *Eccleſ.*

b *Eccleſ.* 7. 20. For there is not a juſt man upon earth, that doeth good, & ſinneth not. c *Gen.* 8. 21. —— The Imagination of man's heart is evil from his youth. d *Jam.* 3. 8. The Tongue can no man tame, it is an unruly evil, full of deadly poyſon. e *V.* 2. In many things we all offend.

Q. *Are all the tranſgreſſions of the Law equally hainous?*

A. Some Sins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God than others.

Joh. 19. 11. —— He that delivered me unto thee, hath the greater Sin.

Q. *What doth every Sin deſerve?*

A. Every Sin deſerveth God's Wrath and Curſe, both in this life, and that which is to come.

Gal. 3. 10. —— Curſed is every one that continueth not in all things that are written in the book of the law, to do them. *Mat.* 25. 41. Then ſhall He ſay unto them on the left hand, Depart from me, ye curſed, into Everlaſting fire, prepared for the devil and his angels.

Q. *What doth God require of us, that we*
85 *may eſcape the Wrath and Curſe due unto us for Sin?*

A. To eſcape the Wrath and Curſe of God due to us for Sin, God requireth of

us

us Faith in Jeſus Chriſt, Repentance unto life *f*, with the diligent uſe of all Outward means whereby Chriſt communicateth to us the benefits of Redemption *g*.

f *Act.* 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, Repentance toward God, and Faith toward our Lord Jeſus Chriſt. g *Prov.* 2. 1, --- 5. My ſon, if thou wilt receive my words, and hide my commandments with thee; ſo that thou encline thy heart unto wiſdom, and apply thy heart to underſtanding: Yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding: if thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures: Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.

Q. *What is Faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving-grace *h*, whereby we receive *i*, and reſt upon Him alone for Salvation *k*, as He is offered to us in the Goſpel *l*.

h *Heb.* 10. 39. We are not of them who draw back unto perdition: but of them that believe, to the ſaving of the ſoul. i *Joh.* 1. 12. As many as received Him, to them gave He power to become the ſons of God, even to them that believe on his Name.

k *Phil.* 3. 9. And be found in Him, not having my own righteouſneſs, which is of the law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith. l *Iſa.* 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, He will ſave us.

Q. *what*

Q. *What is Repentance unto life?*

A. Repentance unto life is a ſaving grace *m*, whereby a Sinner out of the true ſenſe of his ſin *n*, & apprehenſion of the mercy of God in Chriſt *o*, doth with grief and hatred of his ſin, turn from it unto God *p*, with full purpoſe of, and endeavours after new Obedience *q*.

m *Act.* 11. 18. — Then hath God alſo to the Gentiles granted Repentance unto life. n *Act.* 2. 37. When they had heard this, they were pricked in their heart, and ſaid unto *Peter*, and to the reſt of the apoſtles, Men and brethren, what ſhall we do?

o *Joel*, 2. 13. Rent your heart, and not your garments; and turn unto the Lord your God: for He is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. p *Jer.* 31. 18, 19. — Turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after that I was turned, I repented: and after that I was inſtructed, I ſmote upon my thigh: *I* was aſhamed, yea, even confounded, becauſe *I* did bear the reproach of my youth. q *Pſ.* 119. 59. *I* thought on my ways, and turned my feet unto thy teſtimonies.

Q. *What are the outward and ordinary Means, whereby Chriſt Communicateth to us the benefits of Redemption?*

A. The outward and ordinary Means whereby Chriſt communicateth to us the benefits of Redemption, are his Ordinan-

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ces, especially the Word, Sacraments, & Prayer; all which are made effectual to the Elect for Salvation.

Act. 2. 41, 42. Then they that gladly received his word, were baptized —— and they continued stedfastly in the apostles doctrine and fellowship, and in breaking of Bread, and in Prayers.

Q. *How is the Word made Effectual unto Salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word an effectual means of convincing and converting Sinners *r*, and of building them up in holiness & comfort *s*, through faith unto salvation *t*.

r *Ps.* 19. 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. *s* 1 *Thes.* 1. 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghost. t *Rom.* 1. 16. I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation, to every one that believeth.

Q. *How is the Word to be Read and Heard, that it may become Effectual to Salvation?* 90

A. That the Word may become Effectual

fectual to Salvation, we muſt attend thereunto with diligence *u*, preparation *w*, and prayer *x*; receive it with faith *y*, & love *z*, lay it up in our hearts *a*, and practiſe it in our lives *b*.

u *Prov.* 8. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. *w* 1 *Pet.* 2. 1, 2. Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings, as new born babes deſire the ſincere milk of the word, that you may grow thereby. x *Pſ.* 119. 18. Open thou my eyes, that I may behold wonderous things out of thy Law.

y *Heb.* 4. 2. —— The word preached did not profit them, not being mixed with Faith in them that heard it. *z* 2 *Theſ.* 2. 10. --- They received not the Love of the truth, that they might be ſaved.

a *Pſ.* 119. 11. Thy word have I hid in my heart, that I might not ſin againſt thee. b *Jam.* 1. 25. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

Q. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth adminiſter them *c*; but oenly by the Bleſſing of Chriſt, and the working of the Spirit in them that by Faith receive them *d*.

c 1 *Cor.*

c 1 *Cor.* 3. 7. So then, neither is he that planteth any thing, neiteer he that watereth; bnt God that giveth the increaſe. *d* 1. *Pet.* 3. 21. The like figure whereunto, even Baptiſme, doth alſo now ſave us (not the putting away of the filth of the fleſh but the anſwer of a good conſcience toward God) by the reſurrection of Jeſus Chriſt.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance Inſtituted of Chriſt, wherein by ſenſible Signs, Chriſt and the benefits of the New Covenant are repreſented *e*, ſealed, and applyed to Believers *f*.

e *Gen.* 17. 10. This is my covenant which ye ſhall keep between me and you, and thy ſeed after thee, Every man-child among you ſhall be circumciſed.

f *Rom.* 4. 11. And he received the Sign of Circumciſion, a Seal of the righteouſneſs of the Faith, which he had yet being uncircumciſed.

Q. *Which are the Sacraments of the New-Teſtament?*

A. The Sacraments of the New-Teſtament, are Baptiſme *g*, and the Lord's Supper *h*.

g *Mark*, 16. 16. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. *h* 1 *Cor.* 11. 23. For I have received of the Lord, that which I alſo delivered unto you, that the Lord Jeſus, the ſame night in which He was betrayed, took bread, *&c.*

Q. *What*

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament, wherein the waſhing with Water in the Name of the Father, and of the Son, and of the Holy Ghoſt *i*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace *k*, and our Engagement to be the Lord's *l*.

i *Mat.* 28. 19. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. k, l *Rom.* 6. 3. & 4. Know you not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with Him by Baptiſme into death, that like as Chriſt was raiſed up from the dead by the glory of the Father: even ſo we alſo ſhould walk in newneſs of life.

95 Q. *To whom is Baptiſme to be adminiſtred?*

A. Baptiſme is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and Obedience to Him *m*: But the Infants of ſuch as are members of the viſible Church, are to be baptized *n*.

m *Act.* 2. 41. Then they that gladly received his word, were baptized. n *Gen.* 17. 7, 10. And I will eſtabliſh my Covenant between me and thee, and thy

thy ſeed after thee in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee. This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee: Every man-child among you ſhall be circumciſed. n *Act.* 2. 38, 39. Then *Peter* ſaid unto them, Repent, and be baptized every one of you, in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

Q. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament wherein by giving and receiving Bread & Wine, according to Chriſt's Appointment, His Death is ſhewed forth *o*, and the worthy receivers are, not after a corporal, and carnal manner, but by Faith, made partakers of his Body and Blood, with all his benefits, to their ſpiritual nouriſhment, and growth in grace *p*.

o *Luk.* 22. 19, 20. And He took Bread, and gave thanks, & brake it, and gave unto them, ſaying, This is my body which is given for you, this do in remembrance of me. Likewiſe alſo the Cup after Supper, ſaying, This Cup is the new teſtament in my Blood, which is ſhed for you. p 1 *Cor.* 10. 16. The Cup of bleſſing which we bleſs, is it not the communion of the Blood of Chriſt? the Bread which we break, is it not the communion of the Body of Chriſt?

Q. *What is required in the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themſelves of their Knowledge to diſcern the Lord's body *q*, of their Faith to feed upon Him *r*, of their Repentance *ſ*, Love *t*, and new Obedience *u*; leſt coming unworthily, they eat and drink judgement to themſelves *w*.

q. 1 *Cor.* 11. 28, 29. But let a man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. *r* 2 *Cor.* 13. 5. Examine your ſelves whether ye be in the faith. *ſ* 1 *Cor.* 11. 31. If we would judge our ſelves, we ſhould not be judged. *t* *V.* 18, 20. -- When ye come together in the Church, I hear there be diviſions among you. When you come together therefore into one place, this is not to eat the Lord's Supper. *u* 1 *Cor* 5. 8. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice, and wickedneſs: but with the unleavened bread of ſincerity and truth. *w* 1 *Cor.* 11. 27. Wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

Q. *What is Prayer?*

A. Prayer is an offering up of our deſires to God *x*, for things agreeable to his

his will *y*, in the Name of Christ *z*, with confession of our sins *a*, and thankful acknowledgement of his mercyes *b*.

x *Ps.* 62. 8. Trust in Him at all times, ye people, pour out your heart before Him: God is a refuge for us. Selah. y *Rom.* 8. 27. And He that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh intercession for the saints, according to the will of God. z *Joh.* 16. 23. --- Whatsoever you shall ask the Father in my Name, He will give it you. a *Dan.* 9. 4. And I prayed unto the Lord my God, and made my Confession. b *Phil.* 4. 6. Be careful for nothing: but in every thing by prayer and supplication with Thanksgiving, let your request be made known unto God.

Q. *What Rule hath God given us for our direction in Prayer?*

A. The whole Word of God is of use to direct us in Prayer *c*: But the special Rule of Direction, is that Form of Prayer which Christ taught his Disciples *d*, commonly called the *Lord's Prayer.*

c 1 *Joh.* 5. 14. And this is the confidence that we have in Him, that if we ask any thing according to his Will, He heareth us. d *Mat.* 6. 9 —— 13. After this manner therefore pray ye: *Our Father* &c.

Q. *What doth the Preface of the Lord's Prayer teach us?* 100

A. The Preface of the Lord's Prayer,

which is, *Our Father which art in heaven*; teacheth us to draw near to God with all holy reverence *e*, and confidence *f*, as Children to a Father able and ready to help us *g*; and that we ſhould pray with, and for others *h*.

e *Iſa.* 64. 9. Be not wroth very ſore, O Lord, neither remember iniquity for ever: Behold, ſee, we beſeech thee, we are all thy people. f *Rom.* 8. 15. For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry, Abba, Father. g *Luk.* 11. 13. If ye then, being evil, know how to give good gifts unto your children: How much more ſhall your heavenly father give the holy Spirit to them that ask him? h *Eph.* 6. 18. Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints.

Q. *What do we pray for in the firſt Petition?*

A. In the firſt Petition, which is, *Hallowed be thy Name*; We pray that God would enable us and others to glorifie Him in all that whereby He makes Himſelf known *i*; and that He would diſpoſe all things to his own Glory *k*.

i *Pſ.* 67. 1, 2, 3. God be merciful unto us, and bleſs us: and cauſe his face to ſhine upon us. That thy way may be known upon earth, thy ſaving health

health amoug all nations. Let the people praiſe thee, O God: let all the people praiſe thee. k *Rom.* 11. 36. For of Him, and through Him, and to Him are all things, to whom be Glory for ever. Amen.

Q. *What do we pray for in the ſecond Petition?*

A. In the ſecond Petition, which is, *Thy Kingdom come*; We pray that Satan's kingdom may be deſtroyed *l*, that the Kingdom of Grace may be advanced *m*, our ſelves and others brought into it, & kept in it *n*; and that the Kingdom of Glory may be haſtened *o*.

l *Pſ.* 68. 1. Let God ariſe, let his enemies be ſcattered; let them alſo that hate Him flee before Him. m *Pſ.* 51. 18. Do good in thy good pleaſure unto Sion: build thou the walls of Jeruſalem. n 2 *Theſ.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you. *Rom.* 10. 1. Brethren, my heart's deſire, and prayer to God for Iſrael is, that they might be ſaved. o *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo come Lord Jeſus.

Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, *Thy Will be done in Earth, as it is in Heaven*; We pray that God by his grace

would make us able and willing to know, obey *p*, and ſubmit to his Will in all things *q*, as the Angels do in Heaven *r*.

p *Pſ.* 119. 34, 35, 36. Give me underſtanding, and I ſhall keep thy law: yea, I ſhall obſerve it with my whole heart. Make me to go in the path of thy commandments: for therein do I delight. Incline my heart unto thy teſtimonies. q *Act.* 21. 14. And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done. r *Pſ.* 103. 20, 22. Bleſs the Lord, ye his angels that excell in ſtrength, that do his commandments: hearkening unto the voice of his word. Bleſs the Lord, all his works, in all places of his dominion: bleſs the Lord, O my ſoul.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, *Give us this day our daily Bread*; We pray that of God's free gift we may receive a competent portion of the good things of this life *ſ*, and enjoy his Bleſſing with them *t*.

ſ *Prov.* 30. 8. Remove far from me vanity and lies: give me neither poverty nor riches, feed me with food convenient for me. t *Pſ.* 90. 17. And let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands upon us: yea, the work of our hands eſtabliſh thou it.

105 Q. *What do we pray for in the fifth Petition?*

A. In

A. In the fifth Petition, which is, *And forgive us our Debts, as we forgive our Debtors*; We pray that God for Christ's ſake would freely pardon all our Sins *u*, which we are the rather encouraged to aſk, becauſe by his grace we are enabled from the heart to forgive others.

u *Pſ.* 51. 1. Have mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender mercies blot out my tranſgreſſions.
w *Mat.* 6. 14. For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

Q. What do we pray for in the ſixth Petition?

A. In the ſixth Petition, which is, *And lead us not into Temptation, but deliver us from Evil*; We pray that God would either keep us from being tempted to ſin *x*, or ſupport and deliver us when we are tempted *y*.

x *Mat.* 26. 41. Watch and pray, that you enter not into Temptation. *Pſal.* 19. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me. *y* *Pſ.* 51. 10, 12. Create in me a clean heart, O God: and renew a right ſpirit within me. Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.

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107 Q. *What doth the Concluſion of the Lord's Prayer teach us?*

A. The Concluſion of the Lord's Prayer, which is, *For Thine is the Kingdom, and the Power, & the Glory, for ever. Amen.* Teacheth us to take our Incouragement in Prayer from God only *z*, & in our Prayers to praiſe Him, aſcribing Kingdom, Power, and Glory to Him *a*; and in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen b.*

z Dan. 9. 18, 19. — We do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken and do: Defer not for thy Own ſake, O my God. *a* 1 *Chron.* 29. 11, 13. Thine, O Lord, is the Greatneſs, and the Power, & the Glory, and the Victory, and the Majeſty: for all that is in the Heaven and in the Earth, is thine. Now therefore, our God, we thank thee, and praiſe thy glorious Name. *b Rev.* 22. 20. Amen. Even ſo, come Lord Jeſus.

FINIS.